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A

VALEDICTORY SERMON,

ON LEAVING THE OLD MEETING HOUSE

IN BROOKLINE, Mass.

8 JUNE, 1806;

AND A

DEDICATORY SERMON,

ON ENTERING THE NEW HOUSE OF WORSHIP,

11 JUNE, 1806.

BY JOHN PIERCE, A. M.
MINISTER OF BROOKLINE.

THE FASHION OF THIS WORLD PASSETH AWAY.
THE APOSTLE PAUL.

CAMBRIDGE,
WILLIAM HILLIARD, PRINTER.
.....
1806.

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PIERCE, JOHN, 1773-1849.

A valedictory sermon, on leaving the old meeting house in Brookline, 8 June, 1806; and a dedicatory sermon, on entering the new house of worship, 11 June, 1806... Cambridge,W.Hilliard, 1806.

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A

VALEDICTORY SERMON.

PSALM XXVI. 8.

LORD, I HAVE LOVED THE HABITATION OF THY HOUSE, AND THE PLACE, WHERE THINE HONOUR DWELLETH.

IT is conjectured, that David wrote this psalm, when an exile among the Philistines through the persecutions of Saul. But, wherever situated, it appears, that he was at a distance from the tabernacle, and that he still retained an ardent affection for this place of divine worship.

From accusations, which had been alleged against him, he appeals to God with conscious rectitude. As proofs of his integrity, he asserts his trust in the Almighty, his sacred regard to truth, his abstinence from wicked companions and their evil courses, the manner, in which he had worshipped Jehovah, and the love he had entertained for his holy sanctuary. "Lord, I have loved the habitation of thy house, and the place, where thine honour dwelleth." From this passage we may therefore deduce

the respect, which saints always feel for houses of publick worship.

They do not however regard them, as the ultimate objects of affection. This would evince a superstitious disposition, highly unworthy the friends of rational piety.

By the association of ideas we may entertain a kind of reverence for buildings devoted to solemn worship and praise. This reverence, if not carried too far, may subserve important purposes. But it should have ultimate respect to him, who "dwelleth not in temples made with hands."

The regard, which saints feel for houses of publick worship, is not on account of the worldly pleasures, which they have there enjoyed. This would imply, that they had devoted them to uses foreign from their design; that, instead of meeting in them for the solemn worship of God, they had converted them into edifices of amusement, or of business.

Nor, in fine, do saints cherish a love for houses of publick devotion, because, through the mere force of custom, they have been led to frequent them. They are indeed in the constant habit, unless prevented by absolute necessity, of repairing to the house of God. But this habit is founded both in reason and religion. They have acquired it from the conviction, that the Almighty is to be worshipped, and that he deserves and demands a reasonable service. They have acquired it from a desire of rendering homage to the Most High; and from the delight they take "in the beauties of holiness."

I. This leads me more particularly to mention, that saints love "the habitation of God's house," because it is dedicated to the service of their almighty father and friend.

Having chosen him for their everlasting portion, it is their earnest desire, that he should be honoured and obeyed. They wish not only to yield him suitable respect and submission themselves; they are anxious, that others also should feel a kindred affection, and pay similar homage. For these and other reasons, they rejoice to see edifices erected for the worship of their gracious sovereign. They are sensible, that, if improved aright, they will be the means of bringing glory to God, and of procuring essential benefits to their fellow men.

Hence they sacredly devote them to the purposes, for which they are intended. They are sorry to see them improved for profane or worldly uses; because they are persuaded, that, in proportion as respect for houses of publick worship is diminished, it will lessen the reverence, which ought ever to be entertained for the omnipresent Jehovah. This will be its effect, in some degree, upon themselves. Much more will it serve to diminish the reverence of those, who are greatly influenced by external appearances, and who cannot easily distinguish between disrespect to the house and disregard to the character of the Almighty.

Besides, there appears a peculiar fitness in thus appropriating to divine service buildings, erected to the Most High. Who would not be struck with the impropriety of meeting in places devoted

to theatrical amusements for the worship of Jehovah? With equal inconsistency do we assemble in houses of publick worship for any other purpose, than to serve God in spirit and in truth.

II. But, secondly, saints feel a regard for these sacred edifices, because they take delight in their publick and solemn exercises.

As they love the Lord their God with all their heart, they rejoice in every opportunity to give evidence of their affection. They are therefore "glad, when it is said unto them, let us go up to the house of the Lord." They suffer no trivial excuse, such as a slight indisposition, unpleasant weather, much less any worldly pursuits, to debar them from paying "their vows unto God in the presence of his people."

When in his house, they take a pious satisfaction in its services. On addressing the Most High, they elevate their hearts and affections to him with devout adoration of his perfections, with contrition for their offences, with sincere desires of his pardon and favour, and with grateful acknowledgments of his goodness. When his praises are celebrated in sacred musick, if they have a natural taste for the art, it tends to increase and animate their devotion; if not, they can cordially join in the sentiments expressed. From the explanation and enforcement of divine truth in the discourses of God's ministers they receive confirmation of their faith, reproof of their sins, and admonitions to duty; they reflect on the improvement they have made of providential dispensations; they compare their conduct with the demands of God's word; and they form the most

solemn resolutions of future amendment. From the delight they experience in these holy exercises, there is no wonder, that they feel an attachment to the houses, in which they are performed.

III. Saints entertain a regard for places of worship, because they are the instruments of such private and publick good.

They do not esteem them, merely because they are beneficial to themselves. This would evince a narrow regard to self interest, inconsistent with the benevolence of a christian. It is a prominent trait in the character of saints, to rejoice at the good of others. Next to the satisfaction they derive from the temples and sacred institutions of Jehovah themselves, it is their happiness, that others share these benefits.

The advantages resulting to mankind in their *individual* capacity from temples sacred to the Most High influence saints to love "the habitation of God's house."

A moment's consideration will evince, that these advantages are great and numerous. Where shall the sinner be roused from the carnal security, into which he is fallen, but in places, where are denounced the terrours of the divine law? Where shall the impenitent be melted into contrition, if not besought in publick "by the mercies of God" to turn from their evil ways? Where shall the contrite receive hopes of pardon, and mourners find comfort, but in the sympathy of God's people, and in the services of the sanctuary? Where shall the infidel be impressed, the wavering established, the doubtful confirmed, the inquisitive satisfied, the ignorant

instructed, the backsliding reclaimed, and the pious edified, but in the ministrations of God's house?

Besides these advantages to individuals, the institutions of divine worship produce a salutary influence on *the publick*. They raise the standard of morality. They make religion respected by those, who do not love it. They oblige those, who have the least regard to reputation, to practise their enormities in private. The community is thus in some measure preserved from the contagion of the worst examples. Some check is thus imposed on those, who would otherwise brook no restraint. Even the very laws of society are meliorated; and many are influenced by external restraints to a decency of demeanour, on whom religion has had no sanctifying influence; and thousands are kept back from open and flagrant crimes, who have "no fear of God before their eyes." For these among other important reasons, saints love "the habitation of God's house."

IV. But this devout affection is excited to the highest pitch, when they call to mind the many serious impressions they have there received, the delightful seasons they have there passed, the solemn resolutions they have there formed, and the pious habits they have there had confirmed.

If one place have been the scene of all these happy experiences, if in one temple they have been conducted through the various grades of the christian life, it is not strange, if it become the object of a strong attachment. We always remember with pleasure the very places, where we have experienced signal favours. This attachment to Zion, the city of the

Jewish solemnities, is represented so great, that her "servants take pleasure in her stones, and favour the dust thereof." Well may such reflections lead the pious to exclaim in the rapturous language of the psalmist, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. Blessed are they, that dwell in thy house. They will be still praising thee."

This language must appear like the sallies of enthusiasm, or the ravings of a delirium to those, who have no relish for the blessings it celebrates. But no joys can be compared to those, which the pious experience in the exercises of religion. All other delights, though they appear more rapturous and imposing, are flat and insipid, when put in competition with theirs. Yet of these holy pleasures the most satisfactory are those, which they enjoy in the house of God, and in the communion of saints. They have had many delightful seasons in their closets and in their families; but the house of God is the place, where he commonly sees fit to impart his choicest spiritual blessings.

How natural then is it, that saints should retain an ardent affection for the habitation of God's house? How must this affection be increased in proportion to the length of time, in which they have reaped these heavenly benedictions? The sons of riot and of mirth contract a strong affection for their haunts of licentiousness. They improve every opportunity to frequent them; and they never appear happier, than when they meet

their jovial companions, and unite in acts of dissipation. From the same principle, though with very different views and objects, the faithful disciples of Jesus become attached to the sanctuary of the Lord. They omit no favourable occasion to engage in its solemnities; and they experience delights, which those only, who have tasted them, can conceive, in social worship, in acts of communion and fellowship with the father, and with his son Jesus Christ.

I shall now close my discourse with some pertinent remarks and inferences.

1. It is, first, an unfavourable symptom, when people manifest little or no regard for "the habitation of God's house." It gives too great reason to suspect, that their affections are otherwise engaged.

Yet what numbers appear to answer this description? How many avail themselves of any excuse, of imaginary indisposition, of worldly affairs, of the company of friends, to absent themselves from publick worship? The neglect of the sanctuary and of the various institutions of religion is evidently a growing, an alarming evil. It infects all classes in society, the high and the low, the rich and the poor. We cannot account for this, but by an indifference to divine things, which portends the most direful consequences. For what principle shall restrain men, who "have not the fear of God before their eyes" from every crime, which they may incline to perpetrate, and which they can commit with impunity? Nothing, but the powerful arm of the magistrate. But, if the depravation become general, legislators themselves will frame "mischief by law," and will erect no barriers to the most danger-

ous vices. In this case the strong arm of the powerful alone can be adequate to protection. The moral influence of laws will be of no avail, where there is no disposition to observe them. Nor will it answer any purpose for legislators to enact wholesome regulations, unless they themselves observe them, and unless they provide for their execution.

But the most alarming effects of this irreligious spirit extend to a future world. Though persons, who are most interested in this remark, are the least influenced by it; yet it cannot be supposed, that the Almighty will hold them guiltless, who thus disregard his worship, and neglect to give him the honour, which is his just due. He will not; for in his word he has threatened severe and aggravated punishment to the finally impenitent.

This increasing disrespect for the house of God must be imputed to "an evil heart of unbelief," as its true source, to an indisposition for religious services, to an immoderate pursuit of worldly business or amusements. It cannot be expected, that they, who are thus disposed, should feel a sincere affection for the sanctuary, where their sensual and worldly spirit is incessantly condemned, and where they find so little to favour their unholy purposes.

But, it is proper to add, that the most regular observance of publick worship is no certain evidence, that we truly love "the habitation of God's house." We may go there through the force of custom, or from unworthy motives too obvious to be mentioned; and we may possess no more real piety, than they, who wholly neglect "the assembling of themselves together."

2. If therefore we have been constant at the services of the temple, it becomes us, secondly, to inquire, by what motives we have been influenced.

Has it been through a sincere regard to the glory of God, to worship him "in spirit and in truth," to "grow in grace," and thus to make progress in religion? If so, we have been governed by right principles. Our attachment to the house of God has been sincere and praiseworthy; we shall reap much present advantage, and shall enjoy a much more ample recompense "at the resurrection of the just."

But, if otherwise, if we have no good evidence to believe, that we have frequented the house of worship from pious and good motives, our constant attendance will signify nothing with him, who requires "truth in the inward parts." There is great danger of resting in the forms of religion, without regard to its vital influence.

3. That love, which we ought ever to feel for "the habitation of God's house," should make us shudder at the thought of perverting it to unworthy purposes.

This we do, not only when we attend upon its institutions without right views; but also whenever we manifest any lightness of speech or behaviour amid its solemn services, especially, when we compose ourselves to sleep, and are thus inattentive to the messages of grace addressed unto us. "Holiness becomes God's house forever;" and, considering the pious objects to which it is devoted, we ought to be exceedingly careful, how we undervalue it in our own view, or do any thing to lessen a reverence for its institutions in the view of others.

4. When we are detained from the house of God by sickness, or are obliged to bid adieu to it by the approach of death, it will afford us sweet satisfaction, if we can reflect, that we "have loved the habitation of God's house."

The expression of the psalmist in the text was uttered, when he was driven from the stated worship of the sanctuary; and it appeared to yield him heartfelt satisfaction, that he had conscientiously improved his past opportunities in the service of his Maker. This doubtless afforded him the greatest consolation he could enjoy amid the calamities of exile and of absence from the place of his affections. On another similar occasion he breaks out into this rapturous language, "A day spent in thy courts is better, than a thousand. I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Such supports will be ours, if we can appeal to past improvement of the temple of Jehovah with the same consciousness of rectitude. It is a comfort often greatly needed, to support the mind under dangerous sickness, and especially in the near view of dissolution. At that awful moment, we sometimes hear those, whose consciences have not become completely hardened, lament neglected opportunities of worship, which are forever past. We hear them adopt the spirit of that complaint, "How have we hated instruction, and our hearts despised reproof; and have not obeyed the voice of our teachers, nor inclined our ears to them, that instructed us!" Would we be preserved from such uncomfortable reflections, we must improve seasons of health and prosperity in

cherishing and manifesting a regard to publick worship.

5. Lastly, when we leave a house of prayer, to assemble in it no more, it becomes us to "remember, how" we have "received, and heard, and hold fast, and repent."

This, my hearers, is now to be the case with us. We are, this day, to bid adieu to this venerable temple, in which many of us have enjoyed such sweet communion, and to which some of us have become attached by a long period of time.[1] Nearly ninety two years have elapsed, since the corner stone was laid "with the voice of joy and praise" by your devout forefathers. When they were few in number, and moderate in their circumstances, they piously resolved with God's ancient servant, "Behold, we will build a house to the name of the Lord our God to dedicate it to him." Recollect, that, but two centuries since, these regions[2] were the abodes of savage barbarity, ignorance, and superstition; and perhaps on the very spot, where we and your fathers have worshipped the only true God, the infernal rites of paganism were then performed. But God be praised, who has preserved us from the service of dumb idols, and inclined us to pay homage to the only proper object of supreme regard. Thanks

1 Mr. John Goddard, the oldest person present on this occasion, has attended publick worship in this house, most of the time, for 72 years.

2 On Sewall's farm in this town are now plainly discernible the remains of an Indian fort, containing about the eighth part of an acre. It is of a square form, surrounded by a ditch nearly three feet deep, and a parapet about three feet high. It has an opening or gateway at each side. One of these is directly toward a large swamp, commonly called Cedar Swamp, near which the fort is situated, on a commanding eminence. Tradition, which has long preserved the memorial of this fort, gives no account, by what tribe of Indians, on what occasion, nor why it was erected.

be to God, for the prosperity, which has attended this house, so that children's children, even to the fifth and sixth generation, have been permitted to worship within these sacred courts.

May we not piously hope, that many sons and daughters have been conducted to immortal glory through the portals of this holy temple? May we not hope, that their "spirits" now "made perfect" are with complacency beholding the proceedings of their children? Let us attentively listen to the advice, which, we may presume, they would give us, were they permitted to burst the veil, which conceals them from our view. 'Children, you have 'done virtuously in erecting a more commodious 'temple to the Lord your God. "O worship the 'Lord in the beauty of holiness. Follow peace 'with all men. Be at peace among yourselves." 'May "the Lord count, when he writeth up the 'people," whom he will forever bless, that thous-'ands were "born" to glory "there." To this 'purpose, may the building, you are about to con-'secrate to Almighty God, be forever devoted to 'its professed object. Reflect on the manner, in 'which you have improved your many past oppor-'tunities, repent of whatever is sinful, reform what 'is erroneous, and prepare to meet us in climes of 'endless bliss.'

And now, thou monument of our fathers' piety, farewell. Farewell, ye ancient pillars, ye venerable walls, and, thou sacred desk, farewell. We will yet endeavour, by "help obtained of God," not wholly to forget the instructions we have here received, the counsels, which have here been given, the warn-

ings, which have here been urged, the threats, which have been here denounced, the promises, which have been here unfolded, and the many precious seasons we have here enjoyed.

"Lord, we *have* loved the habitation of thy house, the place, where thine honour dwelleth." May we still resolve, on entering yon spacious and elegant temple, that "we will not forsake the house of our God. And may God almighty be with us, as he was with our fathers. May he never leave us, nor forsake us." AMEN.

A

SERMON

DELIVERED AT BROOKLINE,

11 JUNE, 1806;

AT THE

DEDICATION

OF THE NEW MEETING HOUSE.

By JOHN PIERCE, A. M.

MINISTER OF BROOKLINE.

"HOW AMIABLE ARE THY TABERNACLES, O LORD OF HOSTS!

"O WORSHIP THE LORD IN THE BEAUTY OF HOLINESS."

CAMBRIDGE,

WILLIAM HILLIARD, PRINTER.

.....

1806.

Exercises at the Dedication.

I. An Anthem, " O Lord God of Israel," &c.

II. The Rev. Thomas Gray of Roxbury made the introductory prayer, and read 2 Chron. VI.

III. Psalm XCV, Belknap's Collection, to the tune of Christmas hymn.

IV. The Rev. John Bradford of Roxbury made the dedicatory prayer.

V. Psalm LXXXIV to Portsmouth.

VI. Sermon.

VII. The Rev. Eliphalet Porter of Roxbury made the concluding prayer.

VIII. Psalm LXV to Old hundred.

IX. The solemnities were closed with " Brown's Dedication Anthem," " Hail glorious day!" &c.

THE BENEFITS OF PUBLICK WORSHIP.

A

DEDICATORY SERMON.

EXODUS XX. 24.

IN ALL PLACES, WHERE I RECORD MY NAME, I WILL COME UNTO THEE, AND I WILL BLESS THEE.

THIS consolatory promise was addressed by Jehovah to Moses, and through him to the children of Israel, to direct their worship, to revive their hopes, and to animate their obedience. They had just witnessed an awful and majestick spectacle at the foot of Sinai. That sacred mount had been "altogether on a smoke; because the Lord descended upon it in fire." To increase the terrours of the scene, "there were thunders and lightnings and a thick cloud upon the mount; and the whole mount quaked greatly; all the people, that was in the camp, trembled;" and even Moses himself was not exempt from the general consternation.

While their minds were in this tender and susceptible frame, the ten commandments were delivered with solemn majesty through "clouds and thick darkness."

Having asserted the honour, and enjoined the reverence due unto his name, Jehovah next provides for the permanent influence of these impressions by prescribing altars for his regular worship. He directs them to be made of earth, that they might differ from the altars of the idolatrous Egyptians, and that they might be suddenly and easily erected, during the wanderings of the Israelites in the wilderness. That they might not despair of propitiating that being, whose terrours had made them afraid, he condescends to assure them, "In all places, where I record my name, I will come unto thee, and I will bless thee."

The blessings, to be derived from places, sacred to the worship of almighty God, are here proclaimed. But, thanks to our heavenly father, these blessings are not now restricted to the altars, nor even to the magnificent temple of the Jews. The period has long since arrived, when neither to the mountain of Samaria, nor yet to Jerusalem is the acceptable worship of Jehovah confined. But, wherever he is "worshipped in spirit and in truth," there he records his name, there he imparts his heavenly benedictions.

Now, though grateful homage may be presented to the Most High in the retirement of the closet, or within the domestick circle, yet numerous and important benefits obviously result from publick worship.

A consideration of these benefits appears naturally suggested by the text and the occasion; and, it is hoped, it will not be deemed unseasonable by an assembly, convened to solemnize, for the first time,

the worship of God almighty in this house of prayer.

I. The publick worship of Jehovah in places, where he records his name, is, in the first place, favourable to devotion.

That devotion, which would be cold and languid in retirement, is enlivened and invigorated in a publick assembly. Its sacred ardour fires the breast of the humble worshipper, and by sympathy its genial influence is extended to others. Thus the devout person mutually receives and imparts fresh vigour in his religious exercises by joining in the devotions of the sanctuary.

It is in this solemn office of piety, as in other concerns, the union of numbers tends to increase the interest and the zeal of each individual. A person may possess an ardent thirst for knowledge; but his desire and ability to attain it are greatly increased, when associated with others to accomplish the same object. An individual may form a benevolent project; but he will be more likely to execute it with resolution and effect, if aided by others. On the same grounds our devotional feelings become more intense, in proportion to the number of devout fellow worshippers.

There is in every breast a principle of sympathy, which is called into action by the influence of example. To this principle is it owing, that a whole audience are often suddenly and deeply affected in a similar manner. We insensibly "rejoice with them, who do rejoice, and weep with them, who weep." As this principle will account for those kindred feelings, which so often pervade a mixed

assembly, so it suggests a valid argument in favour of publick devotion.

It will be said, that many return from the house of God, as they went, without taking the least interest in the prayers, which have been offered. Or, if they have felt a sudden glow of devotion, it proves transient, "as the morning cloud, or the early dew."

But the abuse of a blessing argues nothing against its utility. If, while others are presenting devout prayers and praises to the Most High, these persons do not catch a portion of their spirit, they do violence to one of the most powerful springs of action in the human breast. For what can be better adapted to inspire with devotion the most hard and insensible heart, than to "go to the house of God with the voice of joy and praise, with the multitude, that keep holy day?" What can be better adapted to this purpose, than the solemn exercises, in which they there engage? What can conduce more to this end, than unitedly to offer adorations, confessions, petitions, and praises before the throne of the Eternal?

We accordingly find, that publick worship is one of the most usual means, which the Deity employs, to strike conviction into the impenitent heart, and to give it a relish for the beauties of holiness. How many devout souls can testify, that in the house of God they received their first impressions of piety; and have thus realized the fulfilment of that gracious promise, "In all places, where I record my name, I will come unto thee, and I will bless thee?"

II. Publick worship is, secondly, beneficial, as it affords the best means of religious instruction.

A great part of mankind are so immersed in the cares, or so devoted to the pleasures of life, that, were it not for frequent and stated periods to recal attention to their Maker, they would be in danger of wholly forgetting him. The leisure they find is not so generally employed in religious inquiries and duties, as their importance demands. Hence the same arguments, which enforce worship of any kind, urge the necessity of publick worship. In its exercises the most interesting concerns of mortals are frequently brought to view. The ignorant are instructed; the careless awakened; the unbelieving admonished; the vicious rebuked; the impenitent alarmed; and the pious are confirmed in their most holy faith. Even they, who have made great advances in other branches of knowledge, may hear some things, which deserve attention, from the humblest ministers of Jesus.

To be sensible of the advantages resulting from these publick instructions, we have only to compare the state of morals and piety among christian and pagan nations. The comparison must at once impress us with the value of our religious institutions.

Some degree of this conviction will also be produced by comparing those in christian nations, who regularly attend the publick worship of God, with those, who neglect it. Among the former we may often find persons of ordinary mental powers, who far exceed in religious knowledge and virtuous practice persons of more intelligent minds.

But suppose, there are frequent instances of men, who are wiser, than their teachers; and who, in the ministrations of the sanctuary, hear no truth, which

they themselves could not better illustrate and defend. Still these cannot justly plead exemption from the necessity of publick worship. For,

III. It is, in the third place, highly beneficial by suggesting incitements to duty.

None are so confirmed in virtue, as not to require frequent recurrence to plain and obvious truths. We oftener fail of performing duty through negligence, than through ignorance. The most important part of ministerial fidelity therefore consists rather in enforcing what is familiar, than in exhibiting what is new.

It is a very common, yet a very erroneous sentiment, that the most essential part of publick worship consists in preaching, where man only is addressed. This is so far from the truth, that it is really no part of worship. It is indeed highly useful in its place, to explain, enforce, and defend religious principles and doctrines. It leads to the consideration of many truths, which we know better, than we observe. If it do not always amuse us by novelty, nor gain admiration by the display of genius, it generally exhibits useful motives to the observance of duty.

But the essence of publick worship is devotion and praise. Of these solemn exercises the Deity is the immediate object. Next to the tendency of sincere prayer to procure the blessings desired, it is beneficial, as a mean of exciting us to duty.

When, for example, we unite in devout adoration of the great first cause, how naturally does it confirm and increase our reverence of his character! When we confess to him our sins, and implore his

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forgiveness, we must be mere hypocrites, if we are not thus excited to repent and amend. When we thank him for his numberless and inestimable favours, true gratitude impels us to resemble him more, and to serve him better. When we entreat every needed benediction, it implies, that we strive to have our minds rightly prepared to receive and improve divine benefits. The singing of God's praises has also a happy tendency to excite the pious affections of those, who are "formed for concord of sweet sounds."

IV. In the fourth place, publick worship is highly beneficial from its social effects.

In the house of God the high and the low, the rich and the poor, the pious and the impious, friends and enemies, all join in harmonious worship. Here the poor are taught to feel their consequence, and to act their part, as rational and immortal beings; and the great ones of the earth are made to realize, that, "though called gods," they are but men. Here the pious learn to exercise pity, instead of indignation, toward the wicked; and the impious are persuaded "to be followers of them, who are good." They, who cannot speak peaceably with each other in any other situation, and who are always studying mutual insults and injuries, here kneel together before the altar of him, who requires them to be reconciled to each other, that they may acceptably offer their gifts. Here the frequent intercourse of all classes in society tends to restrain the impetuous, and to imbolden the timid; to encourage the diffident, and to check the presumptuous; to elevate the humble, and to depress the proud;

to strengthen friendships, and to heal animosities. In fine, as the roughest substances are made smooth by collision, so this frequent intercourse serves to remove the greatest asperities in human nature.

V. The publick worship of God is therefore of great consequence, regarded merely in the light of a civil institution.

By the sanctions it gives to virtue, it comes in aid of the laws to enforce useful restraints. Nay, by the commanding influence it acquires over the hearts and consciences of men, it extends its salutary effects beyond the cognizance of human legislation. By purifying the fountain of moral action, it helps to render "the issues of life" pure and salutary. It lessens the burden of legislators by inducing men to govern themselves; and it excites them to pay a more circumspect attention to their lives, than could be effected by the most judicious laws, the most wisely administered.

VI. But, sixthly, when viewed, as the medium of securing the approbation, receiving the aid, and enjoying the consequent blessings of Jehovah, publick worship rises into the highest importance.

Such advantages it affords to all sincere worshippers. For Jehovah expressly declares, "In all places, where I record my name, I *will come* unto thee; and I *will bless* thee."

Now these blessings are such, as are bestowed in the present life, or such, as are reserved for the faithful "in the life, which is to come."

Many are the *present* tokens of God's favour, which the pious experience in the religious services of his house. They do not indeed behold the bright

effulgence of the shechinah, which illumined and sanctified the tabernacle of old. This manifestation of divine glory was peculiarly adapted to the rude state of the world, in which the Mosaick economy was instituted, and to that system of religion, which principally consisted in addresses to the senses.

Yet pious worshippers now enjoy that internal evidence of the divine presence and blessing, which convinces them of their reality, and which delights their souls. In solemn addresses to heaven, and in the celebration of the divine praises, their devotional feelings are excited to the highest pitch; and, while their piety is increased, their benevolence is enlarged. Such exquisite delight do they take in the sacred exercises of God's house, and such salutary effects do these services produce on their temper and deportment, that they can ascribe them to nothing short of almighty agency.

But the richest blessings, they there derive, are secured to them in reversion. Here imperfection cleaves to their best services, disappointments abate their purest joys, and anxiety disturbs their sweetest repose. But, encouraged by the benevolence of the Deity, and relying on the promises of his Son, they are persuaded, that, when their "earthly house of this tabernacle shall be dissolved, they shall have a building of God, a house not made with hands, eternal in the heavens." There those doubts, which now and then obscure their brightest prospects, shall be dispelled. There those sorrows, which now follow in rapid succession their happiest moments, shall give place to uninterrupted joys. There that coldness and indifference, which

now adhere to their best services, shall be succeeded by unwearied zeal in ascribing "blessing, and honour, and glory, and power unto him, that sitteth on the throne, and to the Lamb forever and ever."

1. From the subject, we, first, infer the eminent blessings, enjoyed by those, who sincerely worship God in his house.

Not that publick worship will invariably produce these happy effects. In itself considered, it is a merely positive institution; and it can be no otherwise useful, than as it enkindles and advances piety of heart and of life. Men may be constant in the services of the temple, who have no true regard to the being, whose worship they profess to celebrate. But, when the homage, they pay the Most High in his earthly courts, is sincere, it commonly leads to the various offices of the christian character.

How happy then, both for time and eternity, are those privileged saints, whom God meets and blesses in the place, "where his honour dwelleth?" They receive support under the trials, comfort under the afflictions, and hope amid the calamities of this mutable state. Yes, devout and humble soul, thou mayest here endure the greatest personal sufferings; thou mayest here be exposed to the frowns of heaven; thou mayest here encounter the scorn, the contempt, the persecutions of the world. But by strength derived from thy God, and from him, "who endured the contradiction of sinners against himself," thou mayest be amply supported. Thou mayest be enabled triumphantly to exclaim, "Lord whom have I in heaven, but thee? and there is none

upon earth, that I desire, besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

2. We may, secondly, deduce the irrational part they act, who in any way deprive themselves or others of these comforts and these blessings.

Of this description are they, who unnecessarily absent themselves from the publick worship of God. They may not feel their need of the instructions this affords. But we have seen, that other eminent advantages may be derived from this institution, which demand the attention of the most enlightened, the most pious minds. Can any reasonably object to thy service, O God, "in whom we live, and move, and have our being?" Can any justly plead exemption from thy worship, before whom "angels bow, and archangels veil their faces?" Can any wisely neglect due homage to thee, whom "the spirits of the just made perfect" continually adore in humble prostrations before thy throne?

But the evils do not terminate with those, who neglect publick worship. By example they extend their baneful influence to others. Even the lowest menial servant possesses in this respect the power of doing injury. How much greater evils may be produced by those, whose station is more exalted, and whose example more influential? They, who absent themselves from the house of God, naturally involve others in the same neglect. If rich, they must have their companions and attendants; if poor, they must have their associates. In proportion therefore, as publick worship is any thing more, than an idle ceremony, are they accountable, who neglect it

themselves, or who in any way cause others to neglect it.

Great God, do not evils pour in upon us in sufficient abundance, that this must be added to the sum of national degeneracy? Have not enough of our wholesome institutions gone to decay, without exposing our very altars to neglect and contempt? Have we not sufficiently deviated from the spirit of our ancestors, that we must sacrifice one of the strongest pillars of our national fabrick, established by their care, fostered by their piety, and handed down to us with their parental benedictions? Forbid it, heaven, that we should be so degenerate! Forbid it, my countrymen, that we should have no greater regard to our civil prosperity! Forbid it, blessed spirit of our ancestors, that we should be so unmindful of thee!

3. As the Almighty graciously vouchsafes such blessings in places, where he records his name, we see the propriety of erecting and dedicating houses of worship to his service.

This, beloved people of my charge, you have with a noble emulation effected.

Though this place was settled within three years of our capital, to which it for several years belonged, yet so slow was its growth, that a century has but just elapsed from its incorporation, as a town. Even then your fathers were so few and so straitened, that, nine years after, they found it a heavy burden to erect yonder humble, yet venerable mansion, in which we have lately shed the parting tear, and to which we have bidden a solemn adieu. We have consigned thee, dear house of our God, to that

destiny, which sooner or later awaits all earthly things. No wonder, that our "fathers and ancient men," who had so long loved that habitation of God's house, "when the foundation of this house was laid before their eyes," should entertain melancholy emotions, "while many shouted aloud for joy."[1]

So great was your veneration for that ancient monument of your fathers' piety, that some of you hesitated, before you could consent to its demolition.

But you at length firmly resolved to "dwell no longer in your ceiled houses, and let the Lord's house lie waste." You resolved; and discordant opinions were at once harmonised, and a mutual sacrifice of personal opposition cemented your union.

When you behold the discord and confusion, which so often arise respecting houses of worship, you have great occasion, my friends, to be thankful to him, who has disposed your hearts to peace, who has conducted you with such wonderful unanimity through an undertaking so difficult, so hazardous, and, considering your numbers, so expensive. "Behold, how good, and how pleasant it is to dwell together in unity!" May you never be called more fully to realize this truth by the persecuting effects of a malevolent and party spirit!

Under the fostering care of your provident and faithful committee,[2] by the superintendence and ex-

1 See Ezra iii. 12, 13.

2 The committee for conducting the building were

Deacon John Robinson	Col. Isaac S. Gardner, Esq.
Mr. Nathaniel Murdock	Capt. Joseph Goddard
Mr. Ebenezer Heath	Mr. William Ackers
Dr. William Aspinwall, Esq.	Deacon Samuel Clark.
Stephen Sharp, Esq.	

ertions of a wise master builder[1] and his assistants, aided by the benefactions of generous and munificent individuals,[2] this beauteous fabrick has risen to your view.

Blessed be God, that in its erection no unlucky accident has stained it with blood. Blessed be God for the success, which has attended it through its various stages. May "the glory of this latter house be even greater, than the glory of the former," by the multitudes, who shall here flock unto Christ, "as doves to their windows." To this purpose resolve, that you will convert it to no unworthy use, that you will seriously attend on its regular ministrations, that you will render its beauty and order venerable in the eyes of beholders. O "forsake not the assembling of yourselves together, as the manner of some is;" nor thus deprive yourselves and others of the precious benefits, which publick worship is adapted to afford.

As a motive for religious gratitude to the God of your fathers, compare the house, in which we are now assembled, in point of size, elegance, symmetry, and costliness with that, to which we have late-

The three first did the principal part of the business. The six last were, with equal powers, a committee for consultation.

1 Mr. Peter Banner, a native of England, whose ingenuity and fidelity gave great and universal satisfaction.

2 The Hon. Stephen Higginson, Esq. gave the bell, manufactured in London, and weighing 1000 pounds.

Mr. Stephen Higginson, jun. gave the southern cherry wood for the pulpit, and the caps of the pews.

Mr. John Lucas gave 400 dollars, out of which was purchased a clock.

Richard Sullivan, Esq. gave 150 dollars toward the stepping stones.

Mr. David Hyslop gave the baptismal bason, valued at 47 dollars.

Mr. Thomas Walley of Boston gave an elegant church Bible in folio, valued at 36 dollars.

ly bidden adieu; and let the reflection enkindle your pious thankfulness to him, who has thus made you to differ, who has thus abundantly blessed you with worldly prosperity.[1] "Beloved, I wish above all things, that your souls may also prosper, and be in health."

It has been usual, on occasions like the present, to enliven the publick discourses with a detail of historical events relating to the church and people. But, as this was done, at the late completion of our century, as an incorporated town, it will not be expected, that I should now retrace the steps, which have been so recently taken.

By solemn prayer and praise we now dedicate this temple to the service of him, who can make it the instrument of essential benefit to ourselves, and even to our children's children. "This is the day," which we have anxiously desired. "We will rejoice, and be glad in it. Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity. Blessed may he ever be, that cometh in the name of the Lord. We have blessed you out of the house of the Lord." AMEN.

1 The whole cost of the house was 18083 dollars. This with other contingent expenses, amounting altogether to 20193 dollars, was apportioned on the pews. The pews were then sold at auction, there being, exclusively of the one for the ministers' use, 87 pews. The highest sum, which was given for a choice, was 210 dollars, making the pew amount to 525 dollars. Four pews were sold for 500 dollars and upwards apiece. Thirteen pews were sold for above 400 dollars each. No pew below was prized at less, than 160 dollars; and no pew in the gallery under 110 dollars. The amount of two of these pews is doubtless more, than was expended, a century ago, in building the old meeting house!

A

DISCOURSE

DELIVERED AT BROOKLINE,

24 NOVEMBER, 1805,

THE DAY, WHICH COMPLETED A CENTURY FROM THE INCORPORATION OF THE TOWN.

BY JOHN PIERCE, A. M.

THE FIFTH MINISTER OF BROOKLINE.

One generation passeth away; and another generation cometh.
SOLOMON.

Your fathers, where are they? ZECHARIAH.

We desire, that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them, who through faith and patience inherit the promises.
THE APOSTLE PAUL.

CAMBRIDGE,

PRINTED BY WILLIAM HILLIARD.

.....

1806.

IT is hardly necessary to premise, that many particulars in this discourse will be likely to interest only the natives of this town; and of these such only, as have a taste for minute inquiries of this nature.

A

CENTURY DISCOURSE.

EXODUS XII. 14.

THIS DAY SHALL BE UNTO YOU FOR A MEMORIAL.

THE commemoration of important eras and events has been common to every nation and to every age. Before the invention of printing it was essential, to preserve the recollection of memorable facts, which must otherwise have been neglected and forgotten. It is a practice, sanctioned by Jehovah himself.

For this purpose was the institution of the Jewish sabbath, designed as well to commemorate the accomplishment of creation and the deliverance of the Israelites from Egyptian bondage, as to typify that "rest, which remaineth to the people of God." For this purpose was the feast of the first fruits, or, as it is called in the New Testament, the feast of Pentacost. This forcibly impressed on the minds of the people their obligations to heaven for the blessings of the harvest. For this purpose was the feast of tabernacles. In the celebration of this festival the children of Israel were required to dwell in tents, to represent the manner, in which their fathers sojourned, during their long continuance in the wilderness.

For a like useful purpose was instituted the passover, to which the text particularly alludes. By a significant ceremony they were led to reflect on the signal mercy of the Deity in sparing their lives, while others fell victims to divine indignation. The eating of unleavened bread, which formed a part of this rite, revived in their minds a remembrance of their abrupt, yet complete and merciful deliverance from Egyptian usurpation and persecution.

Not merely by such scenical representations were the Israelites reminded of God's providential dealings and of their correspondent obligations. They were required early and diligently to impress them by parental instruction on the minds of the rising generation. When their children should ask, "What mean ye by this" or that "service," they were religiously bound to resolve their inquiries. "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The psalmist accordingly says, "I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generations to come the praises of the Lord, and his strength, and his wonderful works, that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the

generation to come might know them, even the children, which should be born, who should arise, and declare them to their children, that they might set their hope in God, and not forget the works of God; but keep his commandments." It is also said, "One generation shall praise thy works to another, and shall declare thy mighty acts. They shall abundantly utter the memory of thy great goodness, and sing of thy righteousness."

As parents were required to relate the history of God's proceedings to their children, so children were commanded to appeal for the knowledge of them to their parents. "Remember the days of old. Consider the years of many generations. Ask thy father, and he will show thee; thy elders, and they will tell thee."

In relation to such historical discussions, we are not confined to precepts. The sacred scriptures abound with examples. Thus the psalmist gives repeated details of the dispensations of heaven toward the children of Israel from their national birth to the times, in which he wrote. In the book of the Acts the martyr Stephen recounts the leading events relating to his nation down to the crucifixion and death of the blessed Savior.

The same reasons, which render it scriptural and useful for nations to recognise the footsteps of divine providence, make it proper for smaller societies and corporate bodies to retrace, on suitable occasions, those local events, in which they feel more immediately interested.

Such an occasion, my hearers, now presents itself to you. This day completes a century from the incorporation of this town. At such a memorable epoch, the mind almost involuntarily recurs to former times. With melancholy pleasure it dwells on scenes, which are forever past. It delights in imagination to visit the ashes of our fathers, and with prying curiosity to learn the events, in which they were the principal actors.

On such topics, while the inquisitive experience satisfaction, the devout find subjects of religious improvement.

To aid your reflections on this occasion nothing can be better adapted, than the words, with which I introduced my discourse. "This day shall be unto you for a memorial." Yes, my christian friends, it becomes you with pious gratitude to acknowledge and to adore the hand of a kind Providence in conducting you from an origin humble and inconsiderable to your present prosperous and respectable condition. Well may I exhort you, in the language of the prophet, "Tell ye your children of it; and let your children tell their children; and their children another generation."

The name,[1] originally given by our ancestors to the town, we inhabit, was Muddy-river.[2] It was thus denominated from the stream, which is one of its eastern boundaries.

1 By what name it was formerly known to the Indians, whether it were a part of Nonantum, now Newton, or of Shawmut, now Boston, whether it were connected by them with any neighboring town, or had a distinct name, the author, after the most industrious researches, has been unable to ascertain.

2 The first historical notice, I find of it, is in Governor Winthrop's jour-

This town appears to have formed a part of Boston from its first settlement. For so early, as 1633, the following account is given of it in a book, entitled New England's Prospect.[1] "The inhabitants of "Boston, for their enlargement, have taken to them- "selves farm houses in a place, called Muddy-river, "two miles from their town,[2] where is good ground, "large timber, and store of marsh land and meadow. "In this place they keep their swine and other cattle "in the summer, whilst the corn is on the ground at "Boston; and bring them to town in the winter."

By the records of Boston it appears, that special privileges were early granted in this place to the poor. For the first mention, they make of it, is in a vote,[3] taken in the year 1635, by which it is ordered, "that "the poorer sort of inhabitants, such as are mem- "bers, or likely so to be, and have no cattle, "have their proportion of allotments for planting "ground, laid out at Muddy-river by the afore- "named five persons; those, that fall between the "foot of the hill and the water, to have four acres "upon a head, and those farther off to have five." This privilege was to continue three years.

Agreeably to this resolve, there are recorded the names[4] of one hundred and two persons, who received their portion of acres according to the numbers, of

nal, under the date of the 30th of August, 1632, where he speaks of ten Sagamores and many Indians, assembled at Muddy-river. The governor sent an officer with twenty musketeers to discover their object; but they were dispersed before his arrival.

1 Page 44.

2 Meaning in a direct line across the water, over which they generally used to pass in boats, when they came to their farms in this place.

3 See Boston records, Vol. I. p. 4, 5.

4 For these consult the index to Vol. I of the Boston records.

which their families respectively consisted, and according to the part of the town, they occupied. That a large proportion of these emigrated hence, it is probable from this consideration, that but ten, who bear these names, are now living in this town, and that four of these are not natives of the place.[1]

In the year 1639 "it was agreed" by the government of this commonwealth, "that five hundred acres "be laid out at Muddy-river for perpetual commonage "to the inhabitants there and the town of Boston, "before any other allotments are made."[2] This was all however gradually alienated by subsequent grants.[3]

The latter part of this year, the boundary line between Boston and Roxbury, at Muddy-river, was amicably adjusted by a committee from each town; and the next year, 1640, by the same process, the limits between this place and Cambridge, which then comprehended Cambridge, Little-Cambridge, and Newton, were settled in the same harmonious manner.[4]

At peace with their neighbors, the inhabitants of this place remained in quiet connexion with their parent town, till the year 1686. By reason of the inconvenience of attending business within the peninsula, they then petitioned the General Court, and obtained leave, to manage their own affairs by men, chosen from among themselves, and to be exempt from rates to the town of Boston. The conditions were, that they should support their own expenses;

1 The present natives of the town, who bear the names of the first settlers, are Davis, Griggs, Harris, Jackson, Winchester, and White.

2 See records in Secretary's office.

3 See Boston records Vol. I. passim.

4 See records in the Secretary's office.

and "within one year erect a school, and provide an "able reading and writing master."[1]

At their next meeting, the inhabitants of Muddy-river voted their acceptance of this grant and compliance with its conditions.[2] At the same time they made provision for the maintenance of a schoolmaster. It is therefore probable, that, in the true spirit of our New England ancestors, they thus early attended to the instruction of youth, though, at this period, there is an interruption in our records for a series of years.

While providing for their comfortable subsistence and for the education of their children, we are not to suppose, that they were inattentive to religious institutions. Far otherwise. With respect to many of them, they would have esteemed every other worldly convenience, as of little worth, if deprived of the means of knowing their Savior, and of worshipping their God. Unlike great numbers in modern times, who have little or no relish for the beauties of holiness, and who wilfully neglect the assembling of themselves together for religious purposes, they "loved the habitation of God's house, the place, where his honor dwelleth;" and they subjected themselves to great inconveniences, before they could erect a house of worship, in uniting with a neighboring society. Tradition informs us, that they regularly assembled with the first church in Roxbury; and by the records of that church it appears, that they were ad-

1 For this and all other information relating to the incorporation of Brookline see a bundle of documents, on file in the Secretary's office of this commonwealth, under the date of 1705.

2 See Brookline records, Vol. I. p. 3.

mitted, on equal terms with its own members, to partake the benefit of gospel ordinances and institutions.

In the year 1698, when the committee, chosen by the town of Roxbury to seat the people in the meeting house, were about to meet, they requested a committee from the inhabitants of Muddy-river to sit and act with them.[1] At this meeting, it was unanimously agreed, that the inhabitants of Muddy-river should enjoy a right to the fifth part of the said meeting house, they paying a fifth part of all the past and present charges, which did arise from repairing the same. To this condition they readily assented; and they continued ever after peaceably to unite in the public worship of God, till a house was erected in this place.

Unconnected in a great degree with Boston, separated from it by water and an intervening town, and not meeting with it for municipal or religious purposes, the inhabitants of this village came at length to feel no bond of union with their parent town. Besides these circumstances, the increase of their numbers and wealth imboldened them to seek a complete separation.

Accordingly in March 1701, they requested the consent of Boston for reasons, which they specify, "to be a district or hamlet separate from the town."[2]

Instead of granting their request, the inhabitants of Boston rigorously exercised over them all the authority, they possessed.[2]

Finding their application to Boston ineffectual, they resolved to apply to still higher powers. They there-

1 See Brookline records.

2 See aforementioned documents in the Secretary's office.

fore, in June 1704, petitioned the Governor, Council, and Assembly, "that they might be allowed to be a "separate village."[1]

On this the inhabitants of Boston had several meetings, warmly remonstrated against the petition, and represented the request, as highly ingrateful in this people, after having experienced so many favors.[2] Their petition was at this time rejected.

They however persisted in their request; and, in the summer of 1705, presented a petition[3] to be incorporated, signed by thirty two freeholders.

This petition, having passed through the various readings both in the Assembly and in the Council, was finally granted; and the signature of the Governor incorporating it, as a distinct town, by the name of BROOKLINE,[4] was obtained, on the thirteenth of November, O. S. 1705. They were "enjoined" by the act "to build a meeting house, and to obtain an "able, orthodox minister, according to the direction "of the law, to be settled among them within the "space of three years."[5] But so small were their numbers, and so moderate their circumstances, that they were not able to comply with this injunction.

In the year 1709, they sent their first representative[5] to the General Court.

It was not till the tenth of November, O. S. 1714,[6] nine years after the incorporation of the town, that

1 See aforementioned documents in the Secretary's office.

2 There is no date to the petition. See Appendix, I.

3 See Appendix, II.

4 See "A copy of Brookline's grant," which was sent to this town by the Secretary of the Commonwealth, and which may be found in Brookline records, Vol. I. p. 13.

5 John Winchester.

6 Samuel Sewall jun'rs. manuscript journal.

their meeting house,[1] the house, in which we now worship, was raised.

In the February previous to this, a committee of the General Court, in consequence of a petition from this town, having viewed the several places, proposed by the inhabitants, unanimously approved of this spot, as the most convenient place for erecting a house of worship.[2]

The covenant was read in public, and this church was gathered, the twenty sixth of October, 1717, by the reverend Mr. Thayer of the second church in Roxbury.[3] At that time, seventeen males and twenty two females were united in church fellowship.[3]

On the twenty first of November, in the same year, yonder burial-ground, in which are deposited the remains of so many of our dear friends, was devoted to its present use.[4]

A fast[5] was observed in this house, on the twenty third of July, 1718, to seek divine direction in the ordination of a minister.

On the fifth of November, in the same year, the reverend James Allen,[6] a native of Roxbury, was ordained the first minister of this church and people.[7]

1 The vote to build it passed, 2 December, 1713. Town records.

2 See records in the Secretary's office. It appears, there was some division of opinion among the inhabitants respecting the most convenient place. But we hear of no dissatisfaction, after the report of the court's committee.

3 Brookline church records. 4 Town records.

5 The Rev. Dr. Cotton Mather and the Rev. Dr. Colman of Boston officiated on the occasion. Judge Sewall's manuscript journal.

6 He graduated at Harvard University, 1710.

7 The Rev. Mess'rs Wadsworth and Colman of Boston prayed. Dr. Cotton Mather of Boston gave the charge. The Rev. Mr. Shepard of Lynn, whose daughter Mr. Allen afterwards married, gave the right hand of fellowship. It is probable, Mr. Allen himself preached the sermon, as was the custom of those times. Church records.

The character of Mr. Allen, as given by his contemporaries;[1] and by persons of this society, who yet remember him, is that of a pious and judicious divine. The seven miscellaneous sermons now extant, which were published during his life, do equal honor to his head and his heart.[2]

In the course of his ministry, "the word of God," there is reason to believe, "mightily grew and prevailed." In July, 1743, he wrote to a convention of ministers in Boston an account of an attention to religion among his people. In this letter he writes, "There have been scores of persons under awakenings. Yea, I have sometimes thought, there has not been a single person of my congregation, but has been more or less under concern about the important matters of another world, and what he should do to be saved. Though these impressions, I fear, are worn off; in many in others, I have no reason to doubt, but they have been carried to a sound and saving conversion. Additions to the church have been considerable for numbers of such, as, I hope, through grace shall be saved; and chiefly of younger persons; one of but eleven years of age, and another in the eleventh and last hour of

1 The only survivor, who joined the church in Mr. Allen's day, is Mr. Elhanan Winchester, now living in Newton, aged about 86 years. He became a member, 11 December, 1737. He is the father of the late Elhanan Winchester, who was born in Brookline 1751, and who, without an academical education, commenced a baptist preacher, and was the first minister of the church of this denomination in Newton. Afterwards he became an itinerant preacher of the doctrine of Restoration in various parts both of England and America. He published several volumes on this subject; and died at Hartford, in Connecticut, 1797. His system is a close imitation of the late Dr. Chauncy's and others.

2 Appendix, III.

"life, being above seventy; three of a liberal educa-
"tion, two of them since hopeful young preachers."[1]

Afterwards, from peculiar circumstances, perhaps from the apostasy of some, who had appeared strong in the faith, Mr. Allen was led to speak of this revival "unadvisedly with his lips." This produced an alienation among some of his former friends; so that the evening of his life was not so bright, as was the meridian of his ministry.

The illness, of which he died, was a lingering consumption. The clergyman,[2] who supplied his pulpit, during his confinement, speaks of his last days, as happy. "He was," says he, "in a frame becoming a "christian. He told me, he had a hope, which he "would not part with for a thousand worlds; but he "desired to have the light of God's countenance shin-"ing upon him, in such a manner, that he might be "fearless; and longed to have stronger desires to de-"part, and be with Christ."

Thus, "after he had served his generation, by the will of God, he fell on sleep," the eighteenth of February, 1747, in the fifty sixth year of his age, and in the twenty ninth of his ministry.

The additions to the church during his ministry were one hundred and fifteen, besides forty four, who owned the covenant without coming to the Lord's table. The baptisms were two hundred and sixty one.[3]

After Mr. Allen's decease, the church and people

1 For the whole of this letter, see "The Christian History" &c. published at Boston, 1743, Vol. I. p. 394.

2 The Rev. John Walley, in his journal. He was afterwards minister of Ipswich and of Bolton.

3 There was at this period no regular record of marriages or of deaths.

gave a call to Mr. Cotton Brown,[1] son of a former minister of Haverhill. He was accordingly ordained, the twenty sixth of October, 1748.[2] So short was his ministry, that his people had hardly an opportunity to become acquainted with him, before he was summoned to the world of spirits.[3] This happened, the thirteenth of April, 1751, when he had been ordained but little more, than two years, and in the twenty fifth year of his age.

The additions to the church, while he was minister, were only two, admissions to the baptismal covenant two, and baptisms twenty four.

The Rev. Samuel Haven, afterwards of Portsmouth, and the Rev. Stephen Badger, afterwards of Natick, were next successively invited to settle in this place, and each returned a negative answer.

After this, the Rev. Robert Rogerson,[4] a foreigner, received and accepted an invitation to settle here in the ministry. But certain difficulties arising, he was dismissed by a mutual council.[5]

Then Mr. Nathaniel Potter[6] of Elizabethtown, New Jersey, was called to the pastoral office, and was ordained, the nineteenth of November, 1755. But after

1 He graduated at Cambridge, 1743.

2 The Rev. Messrs. Cotton of Newton and Walter of Roxbury prayed. Dr. Appleton of Cambridge gave the charge; and the Rev. Mr. Townsend of Needham, the right hand of fellowship. The Rev. Samuel Cooke of Cambridge preached the sermon from 2 Tim. ii. 2, which was printed.

3 His disorder was a violent fever.

4 He had a degree of A. M. conferred at Cambridge, 1765.

5 The difficulties, which arose, were not so much between him and the people, as between different parties among the people. He was afterwards settled at Rehoboth, where he passed a long life in the ministry, highly beloved and respected, and eminently useful.

6 He graduated at Princeton, New Jersey, 1753.

he had been in the ministry about three years and a half, he was dismissed, agreeably to his request, the seventeenth of June, 1759.[1]

The admissions to the church within this period were fifteen. Five owned the covenant; and forty were baptized.

Immediately after his departure, the eyes of the people were generally directed toward my highly revered and greatly beloved predecessor, the Rev. Joseph Jackson.[2] Being a tutor at the neighboring University, he had frequently preached in this place. Recollecting his acceptable services, they chose him to officiate, as the sole candidate. He was soon invited to settle here in the ministry; and was ordained, the ninth of April, 1760.[3]

With what diligence, fidelity, devotion, and zeal he sustained the pastoral office, you need not be informed. Though dead, he still lives in your memories and your hearts. "Being dead, he yet speaketh" by his doctrines, his preaching, his life. "He was a burning and a shining light; and ye were willing, for a season, to rejoice in his light. Ye are witnesses, and God also, how holily, and justly, and unblamably he behaved himself among you, that believe. Ye know, how he exhorted, and comforted, and charged every

1 He published a discourse, delivered here, 1 January, 1758, from Jeremiah viii. 20. entitled a new year's gift.

2 He graduated at Cambridge, 1753, and was, for several years, a much respected tutor at the University.

3 The Rev. Mr. Storer of Watertown and the Rev. Dr. Pemberton of Boston prayed. Dr. Appleton of Cambridge gave the charge; and the Rev. Mr. Checkley of Boston, the right hand. Dr. Cooper of Boston preached the sermon from 2 Tim. i. 7. which was printed.

one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory."

Not only among his affectionate people; but in the societies, where he occasionally officiated, he was highly acceptable, as a preacher. Yet, such was his extreme modesty, such his diffidence, that he refused to preach on several public occasions.[1] Never would he consent to issue a sermon from the press, though often and earnestly solicited.[2]

As proof of your generosity and affection toward him, though you yourselves were great sufferers by the late inveterate war with Great Britain, you regularly provided for his comfortable support, while many were content to discharge their obligations in contracts by the mere payment of the nominal sums in depreciated currency. Thus you manifested your readiness "to minister" to him "in carnal things, while made partakers of his spiritual things."[3]

In the year 1759, Samuel White, Esq. gave a valuable woodlot in a neighboring town for the use of the ministry in Brookline.

In May 1762, the town received three hundred and eight half-johannes,[4] which Mr. Edward Devotion very generously bequeathed to the town of Brookline,

1 At the General Election 1769, and afterwards before the convention of ministers.

2 He even left positive orders to have all his manuscripts destroyed immediately after his decease.

3 In like manner, after the peace, when the precious metals greatly depreciated, all his expenses, which exceeded his income, were allowed him from year to year above his stated salary. Town records.

4 Equal to £739 4s in lawful money. After some losses by paper money, the principal is now D.2280. 65c.

the interest of which is to be regularly appropriated to the use of schools.

The town voted to build a steeple to this house, in September, 1771, and to accept with thankfulness the bell, which was the generous present of the late Nicholas Boylston, Esq.

In the dangers, which threatened, and in the evils, which resulted from the late arduous conflict with our mother country, the inhabitants of this town bore their full share. It is but just to add, that they unitedly manifested the spirit of freemen.[1]

Yonder fortifications at Sewall's point are standing memorials of the dangers, to which you were exposed from the neighboring enemy. When the sword was first drawn, and hostilities commenced, you rushed with ardor, as volunteers, into the embattled field; and, painful to recollect, one[2] of your most active, respectable, useful, and beloved townsmen fell a victim to his patriotism and zeal in his country's cause.

After the happy return of peace, as you had shared the adversities of your country, you partook its prosperity. By your delegate to the convention, my late worthy predecessor, you accepted the federal constitution, which has been the source of so many blessings to our country, and which, under God, is our country's best hope.

1 So early, as 1767, they unanimously voted, that this town will take all prudent and legal measures to promote industry, economy, and manufactures, and to discourage the use of European superfluities.

In 1768 they sent a committee to Faneuil hall to meet similar committees from other aggrieved towns; and in 1772 they chose a committee of correspondence to unite with others of a like description in consulting the general good. Town records.

2 Isaac Gardner, Esq. See page 29.

In May 1781, a building spot was purchased; and, in the course of this and the subsequent year, a house was erected for the use of the ministry.[1]

On the twenty second of July, 1796, the Rev. Joseph Jackson, whose memory you so deservedly cherish, was removed by a sudden and awful death, in the sixty second year of his age, and the thirty seventh of his ministry.[2] His health had been gradually decaying for a considerable time. The loss of an only son, six years before, was evidently instrumental in bringing him "down with sorrow to the grave."

For some time before his death, he exhibited many presages, and expressed confident expectations of approaching dissolution. But it was then, as it had been long his prayer, that his life and his usefulness might terminate together. His prayer was happily answered.[3]

The last sabbath of his life, he addressed you from this desk; and his dying counsel was to "beseech you, that ye receive not the grace of God in vain."[4] Can you, my hearers, who witnessed his last exertions in your behalf, who even received his dying charge, forget or neglect his affectionate exhortations? Can you be unmindful of his many urgent admonitions, his zealous addresses, his important instructions, his fervent prayers? Be assured, that all these will rise in judgment against you, if, through contempt or indifference,

1 In the summer of 1787 an engine company was formed by an equal number of the inhabitants of Brookline and Roxbury. The engine is in Brookline near the boundary line between the two towns.

2 At his funeral the Rev. Jacob Cushing of Waltham preached a discourse, which was published, from Luke xii. 35, 36, 37.

3 He even procured a supply of his pulpit for the sabbath after his decease.

4 This was his last text, ii Cor. vi. 1.

you neglect the salvation, which, as an ambassador of Christ, he so faithfully announced.

During his ministry one hundred and twenty nine were added to the church; seventy eight owned the covenant; three hundred and seventy nine received baptism; two hundred and seventy six were removed by death.

In an account, published of this town in the year 1785,[1] it is mentioned, that there were but fifty families in this place, and that this was the number at its incorporation. Since that period, there has been a considerable increase.[2] This town can now number eighty eight families; fifty five of which are freeholders; and seventy nine, constant residents.

Eight years ago, last March, your present pastor was solemnly ordained[3] to the ministerial office in this place. It is his daily prayer to the God of all grace, that his sincere, though defective exertions among you may "not be in vain in the Lord."

Since his ordination sixty five of his flock have departed this life; one hundred and five have received the ordinance of baptism; fifteen have owned the covenant; and thirty six have been added to the church.[4]

1 Boston Magazine, for June.

2 This increase has been principally occasioned by gentlemen, who own country seats in this town, many of whom reside in Boston during the winter. By the census in 1800 Brookline contained 605 inhabitants. In the year 1797 there were 72 houses. There are now 82 houses, and another is erecting.

3 March 15, 1797. On this occasion the Rev. John Bradford of Roxbury introduced the solemnities with prayer; the Rev. Thaddeus M. Harris of Dorchester preached a discourse, which was published, from 1 Cor. iii. 10—15; the Rev. Dr. Thacher of Boston made the consecrating prayer; the Rev. Jacob Cushing of Waltham gave the charge; the Rev. Eliphalet Porter of Roxbury gave the right hand of fellowship; the Rev. William Greenough of Newton concluded with prayer.

4 Nine members of the church have died.

From the first organization of this church,[1] now eighty eight years, there have been in the whole eight hundred and eleven baptized; one hundred and forty four have owned the covenant; three hundred and forty have been added to the church, and, since the first of January, 1760, when the regular records of deaths commenced, three hundred and forty six have been numbered with the dead.[2]

Since the first settlement of this place, twenty six[3] have received an education at Harvard University, of which one is now a member. Of these six have been ordained ministers of the gospel.

In review of what has been delivered, it becomes us, my hearers, to reflect with gratitude on the divine goodness to us and to our fathers. In the infancy of this settlement, the circumstances of the people were penurious. Many were the difficulties, which they had to encounter. They were liable to frequent incursions from the savages of the wilderness. Besides keeping themselves in a constant posture of defence, they were repeatedly obliged to furnish levies for offensive operations against the indians.[4]

Notwithstanding these obstacles and discouragements, they trained their children to habits of industry. They early provided them with schools. They were particularly attentive to the institutions of religion. Behold now the fruits of these exertions, the blessings of their piety, which, according to divine promise, have extended to children's children.

Attentively call to mind the dealings of Providence toward them; and endeavor to resemble them in those

1 Appendix, IV. 2 Appendix, V.
3 Appendix, VI. 4 Appendix, VII.

numerous virtues, which they left for your imitation. Shun the vices, which they scorned to practise. In a particular manner copy their fervent piety to God. Then may you rationally trust, that the Lord God will be with you, as he was with your fathers; that he will never leave, nor forsake you.

You will permit me to hope, that the elegant and spacious temple,[1] with which you usher in this new century of your corporate existence, is a happy presage, that you will cherish and defend the religious institutions so dear to your fathers; that you will sacredly devote it to the use, for which it is professedly erected; that you will never by vitious or worldly pursuits contract a disrelish for its pious services, nor neglect its stated solemnities. May prosperity continue to attend it, its builders, its proprietors. May it long remain a bond of union to the inhabitants of this town and to those, who worship with us. May it be a consecrated pledge, that we will walk together in unity, while associated here below; and, when called from the worship of Jehovah on earth, may we be transferred to the courts above, be "pillars in the temple of God, to go no more out," and with our pious and revered ancestors, and the spirits of just men made perfect of every nation and of every age, may we together dwell in "the building of God, a house not made with hands, eternal in the heavens."

[1] Appendix, VIII.

APPENDIX.

I.

TO his Excellency the Governor, Council, and Assembly in General Court convened, The humble petition of the inhabitants of Muddy-river showeth,

That at a session of this honorable court held at Boston, on the 13th day of August, 1704, the said inhabitants exhibited their humble petition, praying that the said Muddy-river might be allowed a separate village or peculiar, and be invested with such powers and rights, as they may be enabled by themselves to manage the general affairs of the said place. Which petition has been transmitted to the selectmen of the town of Boston, that they may consider the same; since which your humble petitioners not having been informed of any objection made by the town of Boston aforesaid, we presume, that there is no obstruction to our humble request made in our petition.

Wherefore we humbly beseech your Excellency, that this honorable court will be pleased to proceed to pass an act for the establishing of the said place a separate village or peculiar with such powers as aforesaid, and your petitioners shall ever pray,

Samuel Sewall, jun.
Thomas Gardner
Benjamin White
Thomas Stedman
John Winchester
Samuel Aspinwall
Eleazer Aspinwall
William Sharp
Edward Devotion
Josiah Winchester, jun.
John Ellis
John Winchester, jun.
Thomas Woodward
1 Holland
1 Gardner, jun.
Joseph White
Josiah Winchester
John Devotion
Joseph Gardner
Thomas Stedman, jun.
John Ackers
Joshua Stedman
Thomas Gardner, jun.
Ralph Shepard
Abraham Chamberlain
Peter Boylston
John Ackers, jun.
William Ackers
Benjamin White, jun.
Caleb Gardner
John Seaver
Henry Winchester.

1 These christian names, being at the bottom, were worn off.

See documents in Sec. office.

II.

It is supposed, that the town was called Brookline, not from *Brooklyn* in England; but from the circumstance, that smelt brook, which runs by Sewall's farm, so called, is a boundary line between this town and Cambridge; and that another brook, which falls into Muddy-river, is a boundary between this town and Roxbury.

Judge Sewall, in his manuscript journal, speaks of this place by the name of *Brooklin* long before its incorporation. He calls it so as early, as 1687, and often uses it in other parts of his journal, before 1705.

It was not customary, when this town was incorporated, to engross acts of incorporation on parchment. Of course, no such record of this town is to be found in the Secretary's office of this commonwealth.

But by an endorsement on the petition there lodged, it is expressly stated, that it was incorporated by the name of Brookline.

In the copy of the act, which the Secretary was directed to send to Brookline, in the records of this town, it is spelt in the same manner.

These facts are sufficient forever to settle the long contested and variously decided question respecting its orthography.

It is a common tradition, that, previously to the incorporation of Brookline, the eastern boundary of this place was Muddy-river to its source; and that, when this town was incorporated, through the influence of Gov. Dudley in favor of Roxbury, where he lived, the boundary was moved back from Muddy-river, where it ought to be, to the brook, which now forms it.

But, when a man is unpopular, nothing is more common, than to allege against him charges, which cannot be supported.

By old deeds in possession of those, who now live between Muddy-river and Brookline, it appears, that the territory between these two places was known by the name of Roxbury precinct, long before the incorporation of Brookline. This precinct is in repeated instances said to be bounded on the east by Muddy-river.

In an old deed of eighteen acres, given in 1675, twenty seven years before Gov. Dudley came to the chair, this land is said to be in Roxbury, and to be bounded on the northwest by the dividing line, which separates Roxbury from Boston. From the land

described, this line is known to run up the lane, which passes by the engine house, in a southwesterly direction, and which is now the boundary between Roxbury and Brookline. *See old deeds in the hands of Capt. Wyman, and others in that vicinity.*

In May, 1780, the town of Brookline was surveyed, and found to contain 4416 acres. *See Town records.*

III.

Mr. Allen's printed discourses are,

I. A Thanksgiving sermon, "What shall I render," from Psalm CXVI, 12. 8 Nov. 1722.

II. "The wheels of the world governed by a wise Providence," Ezekiel I. 15, 16. 1727.

III. "The doctrine of merit exploded, and humility recommended," Luke XVII. 10. 1727.

IV. "Thunder and earthquake, a loud and awful call to reformation," Isaiah XXIX. 6. A Fast sermon, occasioned by the earthquake in 1727.

V. "Evangelical obedience the way to eternal life," A sermon to a society of young men in Brookline, Mat. XIX, 16, 17. 1731.

VI. "The eternity of God, and the short life of man considered," A sermon on the death of Samuel Aspinwall, A. M. Psalm CII. 11, 12. 1733.

VII. "Magistracy an institution of Christ upon the throne," An Election sermon, Isaiah VI. 1. 1744.

IV.

A list of Brookline ministers with the time of their ordination, dismission, or death.

1. James Allen, A.M. ordained 5 Nov. 1718; died 18 Feb. 1747, æt. 56.

2. Cotton Brown, A.M. ordained 25 Oct. 1748; died 13 April, 1751, æt. 25.

3. Nathaniel Potter, A.M. ordained 19 Nov. 1755; dismissed 17 June, 1759.

4. Joseph Jackson, A.M. ordained 9 April, 1760; died 22 July, 1796, æt. 62.

5. John Pierce, A.M. ordained 15 March, 1797.

The following is a list of the Deacons of Brookline church with the time of their choice, resignation, and death as far, as has been ascertained.

Chosen,
1718, Dec. 7. { Thomas Gardner.
Benjamin White, resigned 12 Feb. 1749.

Samuel Clark, resigned 12 Feb. 1749; died 7 May, 1766, æt. 81.
Thomas Cotton, dismissed to Pomfret.

1749, Feb. 19. { Ebenezer Davis, resigned 5 April, 1770; died 30 Sep. 1775, æt. 72. Joseph White, resigned 5 April, 1770; died 19 Aug. 1777, æt. 75.

1770, Ap. 15. { Elisha Gardner, resigned 2 Dec. 1792; died 29 Jan. 1797, æt. 70. William Bowles, dismissed to Newton, 20 Sep. 1772.

1797, Feb. 27. { Samuel Clark.
John Robinson.

An account of the church plate in Brookline with the donors' names.

Four tankards.

1. The gift of Edward Devotion, 1744.
2. The gift of Miss Mary Allen, 1750.
3. The gift of Miss Ann White.
4. The gift of Mrs. Susanna Sharp, 1770.

Four cups.

1. The gift of Thomas Woodward, } 1770.
2. The gift of Mary Woodward, }
3, 4. The gift of William Hyslop, 1792.

The whole number of deaths in Brookline from 1 Jan. 1760, to 1 Jan. 1806.

1760	4	1772	13	1784	4	1796	11
1761	7	1773	5	1785	4	1797	2
1762	8	1774	11	1786	6	1798	8
1763	3	1775	20	1787	3	1799	6
1764	8	1776	16	1788	4	1800	5
1765	8	1777	10	1789	6	1801	8
1766	8	1778	13	1790	4	1802	13
1767	14	1779	4	1791	3	1803	9
1768	11	1780	7	1792	10	1804	9
1769	10	1781	5	1793	7	1805	7
1770	7	1782	4	1794	4		
1771	12	1783	3	1795	3	Total	347

Under 2 years,	57	Between 50 and 60,	19
Between 2 and 10,	29	Between 60 and 70,	35
Between 10 and 20,	14	Between 70 and 80,	46
Between 20 and 30,	39	Between 80 and 90,	29
Between 30 and 40,	23	Between 90 and 100,	3*
Between 40 and 50,	29	Ages not mentioned,	24

Disorders.

Consumptions	57	Lethargy	2
Fevers	28	Gout	2
Dropsy	19	Canker	2
Dysentery	14	Quinsy	2
Decay	14	Rising of the lights	1
Fits	13	Kings evil	1
Small pox	11	Apoplexy	1
Accidents	9	Melancholy	1
Suddenly	13	Asthma	1
Jaundice	6	Strangury	1
Throat distemper	6	Worms	1
In child bed	3		

One was killed in battle, and 138 died of diseases not mentioned.

Of those, whose ages are specified, precisely one half lived beyond the age of 40; nearly one quarter lived to the age of 70; and about one in ten lived to the age of 80.

The average number of deaths is fifteen in every two years, or seven one year, and eight the next, alternately.

The prevalent disorder has been consumption, of which about one sixth part have died.

VI.

A list of those,† who have been educated at Harvard University from Brookline.

1. Graduated 1698. * *John White*, A.M. He was ordained minister at Gloucester, April, 1703. He died 16 Jan. 1766, æt. 80.

2. 1707. * *Ebenezer Devotion*, A.M. He was ordained minister of Suffield in Connecticut, 28 June, 1710; and died 11 April, 1741, æt. 57.

* Mr. Vaughan died in 1775, aged 97.

† For several of the following particulars I am indebted to the Hon. William Winthrop, Esq, of Cambridge.

3. 1712. * Edward White, A. M. He was afterwards a farmer in Brookline, Major of the regiment of militia, Representative to the General Court, and Justice of the peace. He was born 10 July, 1693, and died 29 May, 1769, æt. 76.

4. 1712. * *Andrew Gardner*, A. M. He was ordained minister of Worcester in 1719, and was dismissed in Oct. 1722. He was after that installed at Lunenburgh, 15 May, 1728, and dismissed, 22 Feb. 1732.

5. 1714. * Samuel Aspinwall, A. M. He was born 13 Feb. 1696; and died 13 Aug. 1732, æt. 37.

The Rev. Mr. Allen published a funeral sermon on his death,[1] in which he gives him an excellent character for moral and literary worth. The following account of him by the same hand appeared in the New England weekly journal, No. 283.

Brookline, Aug. 21. On the 13th instant died here Mr. Samuel Aspinwall, of this town, in the 37th year of his age, after between six and seven years' illness. He commenced master of arts in Cambridge, 1717, and was designed for the ministry, but discouraged by an inward weakness; which, after he had been for some little time settled here, so advanced, as to take him off from business, and at length proved fatal. He was a gentleman of bright parts, natural and acquired, a strong memory, quick wit, and solid judgment, pleasant in his conversation, a steady friend, and a good christian.

6. 1733. * *Ebenezer White*, A. M. He was born 29 March, 1713. He was minister of Mansfield, now Norton.

7. 1737. * *Jonathan Winchester*, A. M. He was born 21 April, 1717; and was ordained minister of Dorchester-Canada, since Ashburnham, 23 April, 1760. He died 27 Nov. 1767, æt. 51.

8. 1738. * Henry Sewall, A. M. He was born 8 March, 1720. He passed his days on one of his farms in this town; and was justice of the peace. He died 29 May, 1771, æt 52.

9. 1738. * John Druce, A. M. He was a physician at Wrentham.

10. 1738. * *Charles Gleason*, A. M. He was born 29 Dec. 1718; ordained minister of Dudley, 31 Oct. 1744; and died 7 May, 1790, æt. 72.

1 See page 25.

11. 1742. * James Allen, A. M. He was son of the first minister of Brookline. He was born 20 Sep. 1723; and died young.

12. 1744. * Benjamin White, A. M. son of Major Edward White, Esq. aforementioned, He was born 5 Oct. 1724. He spent his days on his farm in this town. He was Justice of the peace; for many years a Representative to the General Court, and a Counsellor. He died 8 May, 1790, æt. 66.

13. 1747. * Isaac Gardner, A. M. He was born 9 May, 1726, and led an agricultural life in Brookline. He was Justice of the peace. On the memorable 19th of April, 1775, he went, as a volunteer, to Lexington battle, and was killed at Cambridge by the British troops, on their return to Boston.

In his domestic, social, civil, and religious capacity he was equally beloved and respected. The melancholy circumstance of his death excited great public sensibility as well, as private lamentation and regret.

14. 1761. * Hull Sewall, A. M. He was the son of Henry Sewall, Esq. born 9 April, 1744; and died 27 Nov. 1767, æt. 24.

15. 1761. Samuel Sewall, A. M. He was born 31 Dec. 1745. He practised law for some time in Boston. At the commencement of hostilities with Great Britain, he left his native country, and has since resided at Bristol in England.

16. 1764. William Aspinwall, A. M. Physician of Brookline. For several years he was Representative to the General Court, and afterwards Senator from the county of Norfolk.

17. 1764. * Isaac Winchester, A. M. He was born 5 Aug. 1743; and died in the continental army.

18. 1768. * Henry Sewall, A. M. son of Henry Sewall, Esq. He was born 19 Jan. 1749; and died 17 Oct. 1772, æt. 24.

19. 1777. John Goddard, A. M. merchant in Portsmouth, N. H. For many years he was Representative to the court; and is at present Senator in the legislature of said state.

20. 1786. * Elisha Gardner, A. M. He followed merchandise, and died at the southward.

21. 1787. Caleb Child, A. B. physician.

22. 1787. * Joseph Jackson, A. M, son of the fourth min-

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ister of Brookline. He died at Portsmouth, N.H. 19 Aug. 1790, while pursuing the study of physic.

23. 1804. William Aspinwall, A. B. student of physic, son of the Hon. William Aspinwall, Esq.

24. 1804. Thomas Aspinwall, A. B. student of law, son of the Hon. William Aspinwall, Esq.

25. 1805. Samuel Clark, A. B. student of Divinity, son of Deac. Samuel Clark.

26. In the same class, Isaac S. Gardner, son of Col. Isaac S. Gardner, Esq. He is student of law at Alexandria in Virginia.

Samuel Jackson Gardner, son of Mr. Caleb Gardner, is now Junior Sophister at College.

The late Dr. Zabdiel Boylston, F.R.S. a native of Brookline, has been so highly and so deservedly celebrated, that a brief account of him cannot be unacceptable.

He was born in this town of respectable parents, in 1684. After a good private education, he studied physic with Dr. Cutler, an eminent physician and surgeon of Boston; and, in process of time, arrived at great distinction in his profession.

In the year 1721, the small pox prevailed in Boston. Having been informed by the Rev. Dr. Cotton Mather of the mode, in which inoculation was practised in Turkey, he boldly resolved, notwithstanding the inveterate prejudices of his countrymen against it, to commence the practice himself.

He first inoculated his own children and servants. Encouraged by the result of this experiment, in 1721, and the beginning of 1722, he inoculated 247 persons in Boston and the neighboring towns. Thirty nine were inoculated by others, making in the whole 286, of whom only six died.

Notwithstanding this wonderful success, the populace, headed an inflamed by some of his own profession, were so exasperated, as to render it unsafe for him to travel in the evening. They argued, that he ought to be viewed and treated, as the murderer of those, who died in consequence of inoculation. To such a pitch did their passions transport them, that a lighted granado was, one evening, thrown into the chamber of a young man, who had been inoculated. He must inevitably have lost his life, had not the fuse been removed by passing through the window.

Had Dr. Boylston gone at this time to England, he might

have accumulated an immense fortune by his skill in treating the small pox. He did not however visit that country, till 1725, when inoculation was common. He was then received with the most flattering attention. He was chosen member of the royal society; and he became acquainted with some of the most distinguished characters in the nation. His communications to that society, after his return to America, were ingenious and useful.

After a long period of eminence and skill in his profession, he retired to his patrimonial estate in Brookline, to pass the remainder of his days. He there expired, on the 1st of March, 1766, and was interred in his own tomb, which bears the following plain, though appropriate, and just inscription.

Sacred to the memory of Dr. Zabdiel Boylston, Esq. Physician, and F. R. S. who first introduced the practice of inoculation into America. Through a life of extensive beneficence, he was always faithful to his word, just in his dealings, affable in his manners; and, after a long sickness, in which he was exemplary for his patience and resignation to his Maker, he quitted this mortal life, in a just expectation of a happy immortality, on the first day of March, A. D. 1766, ætat. 87.

For a more particular account of him, see a sketch of his life and character, written by the late Dr. Thacher of Boston, and inserted in the Massachusetts Magazine for Dec. 1789, from which the above is principally taken.

It is but justice to add, that Dr. Aspinwall of this town has continued the practice, which his renowned predecessor thus introduced, with equal diligence, fidelity, and zeal, and with still greater success.

Perhaps no practitioner in the United States has inoculated so many persons, or has acquired such skill and celebrity in treating this malignant disease.

Besides his practice in this disorder, when it has generally spread, he has been allowed, ever since the year 1788, to keep a hospital open at all times, to which great numbers have repaired, and from which they have safely returned with warm expressions of satisfaction.

VII.

In these indian wars several of their sons fell victims in the prime and vigor of life.

Tradition has preserved the names of but few. The Rev. Dr. Holmes of Cambridge, in the first volume of his American Annals, page 429, has mentioned the following inscription found on a stone in Sudbury, giving an account of the death of Lieutenant Sharp[1] of this town. "Captain Samuel Wadsworth of Milton, "his Lieut. Sharp of Brooklin, and twenty six other souldiers, "fighting for the defence of their country, were slain by the in- "dian enemy, April 18th. 1676, and lye buried in this place."

VIII.

16 May, 1804. It was voted to build a new meeting house, where the old meeting house stands.

But it being inconvenient, for several reasons, to carry this resolution into effect, this vote was reconsidered; and, 5 September, 1804, it was voted to build the meeting house, where it is now located.

The corner stone was laid, 11 April, 1805. The house was several days in raising with a very few hands by the help of machinery. The architect is Mr. Peter Banner, a native of England.

The old meeting house is 44 feet long, and 35 feet wide. It originally contained but 14 pews. It now has 28 pews on the floor; and 4 in the gallery.

The new house is 68 feet long, and 64 feet wide. The porch is 19 feet long, and 38 feet wide. The lobbies at each side of the porch are 11 feet square. The height of the building from the top of the foundation to the eaves is 35 feet and 6 inches. From the foundation of the tower to the top of the spire it is 137 feet high.

There will be 74 pews on the floor, and 14 in the gallery.

The unanimity, with which the building has been thus far conducted, and with which every thing respecting it promises to be settled, notwithstanding the obstacles, which at first arose, is truly wonderful. We are constrained to say, "This is the Lord's doing; it is marvellous in our eyes."

1 Great, great grandfather of the present Stephen Sharp, Esq. The son of this Lieut. Sharp afterwards lost his life in an expedition against the indians in Canada.

7235 1